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A SERMON

Preach'd on the

Coronation day

OF

K. CHARLES I.

March 27. 1644. in S. *Mary's* in CAMBRIDGE.

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By Bishop *BROWNRIGG* when he was Vice-Chancellor of the Vniversity, for which he was cast into Prison.

LONDON,
Printed for *John Williams* at the *Crown* in S. *Pauls* Churchyard. 1661.

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Haggai 2. 23.

In that day, saith the Lord of Hosts, will I take thee, O Zerubbabel my servant, the Son of Shealtiel, *saith the Lord, and will make thee as a Signet; for I have chosen thee saith the Lord of Hosts.*

THis Prophecy of *Haggai*, for the time and date of it, was directed to the Jewes soon after their Captivity, and containeth a mixture and composition of expostulation and promises. The chiefest expostulation is for the Peoples backwardnesse in building the Temple. The Israelites upon their Return from bondage, fell on good Husbandery, to set up their Houses, to sow and plant, and to plough their ground; they thought it yet time enough to settle upon the costly work of building the Temple; and indeed flesh and blood would think this delay excusable, if not reasonable to get their own private wealth setled before they set upon the work of publick magnificency. But God looketh for the first service that his

worship and glory should have the first preheminence. *For me*, saith the Prophet, *and them for thy selfe and thy child. Noah's* first care after his comming out of the Ark, was to build an Altar of thankfulnesse, which are the two first structures we read of in Scripture: and it is observable, that God commanded him to build an Ark; but his own thankfulnesse sets him on the building of an Altar; and this he doth presently; he pleads not the preservation of store, or tarrying till there were increase of all things; but rather takes of every Creature, clean and unclean, as he had with him in the Ark, and offereth. Some count it for a check given to *Jacob* for his backwardnesse, that God calleth to him to pay his vow, and to go up to the Mountain to build an Altar. God sendeth two Prophets unto the *Israelites*, *Haggai* and *Malachi*; *Haggai* reproves them for not building the Temple; *Malachi*, because of the Priests portion which was delivered for other uses. Here, that the Prophet *Haggai* may the better stir them up, he useth gracious promises in his expostulations with them.

1. Here is a promise of setling Religion, and maintaining his publick worship, *I will fill this House with glory*, c. 2. v. 7. he would pitch his Tabernacle among them, and make this place of his rest glorious. What promise can be more precious than this? than for God to say, *here will I dwell and have a delight in them.*

2. After

2. After having setled Religion and maintained it, he would make a fence to secure and preserve it: and that is the promise of peace; *In this place will I give peace, saith the Lord of Hosts.* *Peace* doth preserve *Religion*, but War defaceth and ruineth it. The Churches had rest and were edified, *Acts* 9. To have *Jerusalem* built in boysterous times was a sad prediction, *Dan.* 9. they went but slowly forward with a sword in one hand and a Trowel in the other. Blowes will not build up, but blow down the Church. When the Temple was building, there was not the noise of any Instrument to be heard; but when it was a ruining, they brake down the carved worke thereof with Axes and Hammers.

3. He would blesse them with prosperity. Peace and poverty are poor comfort: but to make peace in the borders, and to fill them with the flowre of Wheat, these are high mercies. They are the Ingredients that make up a compleat Blessing. A Nation blessed by God with piety, peace, and plenty may sing the song of the Prophet *Isaiah* of the Vineyard. There is 1. *Turris Religionis.* 2. *Propugnaculum pietatis & securitatis.* 3. *Torcularia abundantiæ.* Here is one mercy encompassing and incircling another, bunches and clusters of blessings: not simple blessings, but the meeting and kisses of mercies. Were we but our own Carvers we would say, enough Lord, thou hast richly loaded us with thy benefits, neither could we find

find room for *Esau*'s desire, Hast thou not one blessing more, my Father? but even here God sends one thing to make up all compleat; and that is, the blessing of *Magistracy* and *Government*. For it is not sufficient to have Religion, but there must be *Defensor Religionis*: not only Peace, but *Custos Pacis*: not only Plenty, but *Annonæ Curator*, without which neither Peace, Plenty, nor Religion can continue long: and this, in the last place, *viz.* the setting up of the Supream Magistrate. This mercy is like the work of Creation. When God had finished the World, and blessed all in it, he made Man to be Lord over all; so God bringeth here *Zerubbabel* to dress his Garden, and to over-see his Inheritance. Here is piety, peace, and plenty, and all three supported by one Sovereign authority. Happy are the people that be in such a case.

The Text contains in it God's gracious intendment to *Zerubbabel* for to put honour upon him. You may consider it under three notions.

As under the notion { 1. Of Prophecy. 2. Of Promise. 3. Of a Reward.

The first was under the notion of a Prophecy, acquainting him with the future events of the earth; what should betide him and his People. It's the priviledge of God's Church and chosen ones to have the *Arcana Imperii* made known unto them, the successes of ages and generations, the risings and fallings of People and States; God dis-

discloseth them unto his servants. He will not conceal from *Abraham* his purpose of overthrowing *Sodom* and *Gomorrah*. *Joseph* is made acquainted with the future condition of *Ægypt*. He telleth *Daniel* of the beginnings and endings of all the great Monarchies of the World. The great Famine under *Claudius Cæsar*, which none of the Sages of the time knew of, was revealed to a poor Prophet of his at *Jerusalem*, who admonisheth the people of it. *Daniel* the beloved Prophet, and *John* the beloved Disciple, did foreknow, and foretell the destinies of all generations ensuing: As his love was on them, so his care was for them to prepare them for *Future Events*. *I told you these things* (saith our Saviour) *that you might remember when they came, that I told you of them*. This is the great end why God discloseth things future, that we might fit our selves for them. Sudden surprisals are far more uncomfortable than expected events. Things which are foretold teach us, that they are not the casualities of blind Fortune, nor the violence of unreasonable men; but the gracious dispensations of our God.

As under the notion of a Promise that doth betoken some good to *Zerubbabel*. The Jewes were now in a sad condition. Their eyes might behold the miseries and ruines and poor reliques of Church and State. It's true, the tide was now turned, and they came out of captivity; but things went so hard with them, such

poor

poor beginnings had their Commonwealth, their Neighbours maligning, and opposing their work, that *Zerubbabel* might not despair of ever seeing the work finished, or himself and his people in their former condition; for the upholding of his heart God sendeth him such promise that might not only support, but advance him forward with cheerfulness. In the poorest condition that can be the Church of God is rich in promises; and he is no poor man that hath rich men for his debtors, though he be destitute of present supplies, yet he hath Bills in abundance; who hath dispised the state of small things? *Zerubbabel* hath layd the foundation, and shall see the top-stone.

Under the notion of a *Reward* assured unto *Zerubbabel* for what he had done; he had been zealous for God's Temple and worship, and God doth not only accept of it, but reward him for it, *Honorantem me honorabo*, he that will honour God, God will honour him. Hath *David* a purpose to build God an House? God requiteth his Intentions, and saith, *I will build thee a sure House.* What comfort and confidence did this bring to *Nehemiah!* he contended with the Elders and compelled them to bring Tithes into the Temple; and then his heart breaks forth unto God, *Lord remember me for good:* and remember *David* and all his troubles, his afflictions. What were those afflictions? his toil, his pains, his trouble to uphold Gods worship: his readiness not only to do good for the Church, but to suffer

ſuffer for it. Remember the afflictions of *David*; and it followes; the ſure mercies of *David* ſhall be performed.

The text is, *a Royal Charter*, ſealed to *Zerubbabel*, and in it a promiſe of future advancement. I know that the *Text* is interpreted in a myſtical ſenſe concerning *Chriſt*. And indeed *Luther's* ſaying is true, that then we underſtand the Prophets aright, when we find *Chriſt* in them. *Chriſt* is the true *Zerubbabel*, the true anointed of the Lord; the *Diadem*, *Scepter* and *Crown* of the Throne of *David* belong to him. But this hindreth not the intendment of it literally to *Zerubbabel*, or the application of it to thoſe that be as *Zerubbabel*, the anointed of the Lord: and ſo we may uſe it, but with this reſervation, that *Chriſt* only hath the preheminence; he is the King of Kings, and the Lord of Lords, before whom all the Kings of the Earth muſt throw down their Crowns, and give him homage. But by him, and after him, the Text is a royal Charter made to *Zerubbabel*, wherein are theſe particulars.

1. The time and ſeaſon, when this ſhall befal, *In that day.*

2. The Author and advancement. *The Lord.*

Firſt, I will take thee.

Secondly, I will make thee.

Thirdly, I have chozen thee. *It is the Lord, the Lord only.*

3. The perſon to be advanced. *Zerubbabel my ſervant.*

4. The advancement it ſelf. *I will make thee as a ſignet.*

5. The ground and reaſon, and withall, the ſtability of the advancement; the aſſurance of it is ſealed with the Seal of the living God: it paſſeth through three Seales, the ratification thrice repeated. *Thus ſaith the Lord*, and again, and the third time ſealed with the broad ſeal of Heaven. *Thus ſaith the Lord of Hoſtes.*

1. And firſt of the time wherein this Chater ſhould be made good to *Zerubbabel. In that day*, and it's called a day of overthrowing the kingdomes of the Heathens, when the Chariots of the horſmen ſhall come down, when Heaven and Earth ſhall be ſhaken: *in that day Zerubbabel ſhall be exalted.* So theſe words may have the force of ſeveral things.

1. The force of a ſuppoſition, or an *etſi*; and then this is the meaning, though all the world ſhall be in an uproare and confuſion, yet *Zerubbabel* ſhall be exalted.

2. The force of a condition, or a *potius*, rather then *Zerubbabel* ſhall not be exalted, the Kingdomes of the Heathen ſhall be overthrown.

3. The form of a fined relation and determination, or a *quando*, when the Nations ſhall be rooted out, then *Zerubbabels* throne ſhal be exalted.

1. The firſt of a ſuppoſition, *etſi*. Though all the earth be in an uproare, yet *Zerubbabels* Throne ſhall be ſet up. And this ſuppoſition is not meerly imaginary: no impoſſible thing to ſee the world in an uproare. We muſt not ξυλζωξ, think

it ſtrange to ſee this lower region full of ſtormes and tempeſts, the roaring of the waves, the raging of the Sea, and the madneſſe of the people, are put all together; and this ſpeaks the world, as truly ſubject to tumults, as the Sea. Tempeſts there are *venti Typhonici*, unquiet ſpirits, whoſe work is to take peace from the Earth, and to bring all to confuſion: and now ſuppoſe all this; yet *Zerubbabel* ſhall have a charter of ſafty, Gods Church, his choſen ones, his darlings, they have a patent of ſecurity. When God ſendeth forth his judgements, he gives charges, as *David* did to his Souldiers, that they ſhould ſpare the life of his Son. Let not *Zerubbabel* my ſervant be harmed. The world it is in a tumult, as *Pſa.* 2. *Why do the Heathen rage, and the people of the Earth imagin a vaine thing? Yet have I ſet my King upon my holy Hill of Sion, David*, and the Sons of *David* are Sealed up; the Pſalmiſt delightes to put their caſes to imagin them, and ſo to ſtrengthen their faith, *Pſal. I will not fear though the Earth be removed*; when the earth doth quake, then doth *David* ſtand immovable, ſee the courage of his Faith in the rebellion raiſed againſt him, Pſ. 3. 4. *I will not be afraid for ten thouſand men, that have ſet themſelves againſt me round about.* See his ſecurity in the midſt of theſe dangers. *I laid me down and ſlept.*

2. As a Condition, *potius*: rather than *Zerubbabel* ſhall miſcarry, he will overthrow all that ſhall oppoſe him; nay, he will ſhake Heaven

and Earth, the whole creation. Nothing too coſtly to redeem him from deſtruction. *Zerubbabel's* advancement met with great oppoſition, the Prophet compares it with a great mountain: but *what art thou great mountain before Zerubbabel? Thou ſhalt become a plain*, *Zach.* 4. 7. All oppoſitions, that riſe againſt him ſhall become flat. God is the God of nature, and the Lord of the whole world, and ſo he is merciful to all his creatures: but when they come in compariſon, or ſtand in oppoſition to his Church, they ſhall be all parted with. Thus *Iſaiah* ſheweth how much he eſteemed the welfare of his choſen; *Iſa.* 43. 34. *I gave* Egypt *for thee* Æthiopia, *and* Sheba *for thy ranſome. I will give men for thee, and Nations for thy life*; One *David*, one *Zerubbabel* is more dear than thouſands of Heathens and Aliens.

3. As the force of a *Quando*, It ſets forth the time when, and herein are three gradual periods. 1. In the day of adverſity he will ſtand for *Zerubbabel*, and defend him: uſually when the Church is in adverſity, God ſuffers the men of the World to be in proſperity: and ſo when the day cometh, he will remember his own, and do good to them. The Sun of proſperity ſhineth not in both their Hemiſpheres at once, God uſually ſets a pillar of cloud betwixt them: when it is dark on the one ſide, it is light on the other. *The world ſhall rejoyce, but thou ſhalt have ſorrow*, ſaith our Saviour. *David* ſaith, the time of the *Church's* affliction is but till the pit be digged up for the ungodly. The Ark of Gods people then riſes

riſes higher, when the world lieth loweſt & ſinketh under water. 2. In that day when he ſhal revenge the oppoſition of the Church on their enemies, *Zerub.* ſhal be exalted. High revenge on the enemies of the Church, is accompanied with remarkable mercies to the Church; St. *Paul* ſhewed that the Lord deſtroyed *Sodom* and *Gomorrah* in an extraordinary way, ſo likewiſe he preſerveth his own in an extraordinary manner; judgments on the enemies of the Church are mercies to the Church. *He ſlew mighty Kings, for his mercy endureth for ever.* Their oppoſitions of the Church are not only repaid with fury, and revenge on her enemies, but recompenced with comfort on her ſelf. 3. In that day, that great day, that laſt day, the throne of *Zerubbabel* ſhall be exalted. The promiſe reacheth unto the time when there ſhall be a full accompliſhment of all things: Other judgements were but *præjudicia ultimi judicii*, even then, when all Thrones ſhall be caſt down, *Zerubbabels* Throne ſhall be exalted. In that time that he makes up his Jewels, *Zerubbabel* ſhall be remembred, then ſhall he ſet him as a ſignet in his right hand. And indeed till then neither *Zerubbabel* the Type, nor *Chriſt* the Anti-type ſhall be at their full glory. Chriſt indeed ſitteth now on his throne, but he treadeth not on his footſtool. *Sit thou on my right hand, till I make thine enemies thy footſtool*, when Heaven and Earth, and the powers thereof ſhall be ſhaken, then ſhall Chriſt and his Saints appear in glory. Here is the happineſſe of true Chriſtian Kings, they ſhall not be terminated, they ſhall

not

not end with others; but shall raign with *Christ* for ever. When *Pagans* & *Heathens* shal be brought to the barr of justice, true Christian Kings shall be taken up, as assisters to the Bench: Here *Christ* reigneth in and by them, where they shall reign with *Christ*. I now come to the second part of my Text, The person to whom, *Zerubbabel my servant*.

1. By compellation. He calleth him by his name, he directeth a special message to him.

1. It is an honour to be owned of God by name, It's a testimony of his favour to *Zerubbabel*, & to such, it sheweth how high he esteemeth of them, like the great officers of State, their names and persons are precious; or as the great Constellations in heaven & stars of just Magnitude, for which we have particular names, and not for the rest.

2. It's affectionate as well as honorable, it's the language of love thus to speak in those personal sweet expressions. God delighteth thus to express himself to his servants, *Chrysostome* observes that it is a signe of Gods displeasure, either not to speak, or not to speak by name, *I have called thee by name*, saith God to *Moses*.

3. It is comfortable, especially in the daies of trouble when adversity besets us, thus sweetly to be called by him; *Fear not Abraham*, said God to his servant. *Gen.* 15. Thus *David* incourageth himself. *O God thou hast known my Soul. Fear not* Jacob. *Be of good-cheer* Paul, *Christ* saith to his persecuted Disciples. Thus *Jacob* prayeth for the blessing when he was in destresse, and

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the blessing assured him by the imposition of his name. *Thy name shall be called Israel*, for thou hast prevailed.

2. He describeth him by his relation, *Zerubbabel my servant*; a title of high honour and worth. Noble men are more honourable in their Courts, attendances, and service unto their Soveraigne than in all the commands they exercise in their own country. *King James* of blessed memory, counting up the titles which the Scriptures put upon Christian Kings, glorieth in this most, that God calleth them the servants of the Lord. *Bellarmine* esteems it servile and trivial, and mocketh him for it, as *Micah* did *David* for dancing before the Arke; but this our gracious Prince made it his blessing. Indeed though it be a title otherwise communicated to all the servants of the Lord, yet it doth most especially belong to those that are in supream authority. *Moses* my servant, *David* and *Zerubbabel* my servants, a title given by God to those that are immediately subordinate to himself: and it were wisdome to preserve these titles to that they belong to. Titles given by God are real conveiances, and not to be transported (as the Cardinal would have it) to inferiour subjects. *Zerubbabel is the servant of God.*

1. *Officio*, The high calling of Kings and Princes, is an office which they perform to God. St. *Paul* calleth them Gods servants and Ministers. Supremacy is not any intrusion or usurpation, as *Corah*, and his complices would have it; were it

so

ſo, it were good to be rid of it; or were it an aberration, 'twere good to forſake it; were it but a permiſſion made for a time, it muſt in time give place: but it is an authority from God, ſet up by original inſtitution. The Apoſtles call it the Ordinance of God, *David* compares it to the Sun at Noon.

2. *Speciali functione.* *Zerubbabel* Gods ſervant, by a ſpecial ſervice, above all other imployments, even the reſtoring of Gods worſhip to the full beauty thereof, and the building of the Temple. This was the work expected from *Zerubbabel*. The Jews ſay that the keyes of the Temple were laid every night under *Solomons* pillow, they hang not at their prieſts girdle. When Kings ſerve God as Kings, when they do that ſervice which none but Kings can do for him: to eſtabliſh the truth of religion, to maintain and uphold it, to ſafeguard the Church, to ſee men be religious, and not ſuffer them to be ſacrilegious, is the great ſervice that belongs unto Kings.

3. *Gratioſa acceptatione*, God graciouſly accepted of the ſervice that *Zerubbabel* did for him. *Zerubbabel* might meet with thoſe that would quarrel and wrangle with his proceedings: But let others malign him; here is his comfort, that God, whom he ſerveth, accepteth of him. It's the lot of the ſervants of God to be liable to the quarrels of diſaffectionate men; ſo *Moſes* the beloved one; ſo *David*, the man after Gods own heart

though for a while, the People had very Loyal and Honourable thoughts of Him, *He did seem to please them*; yet 2 Sam. 3. There did arise discontent about his Government and ruling over them. Well, what saith God of him? notwithstanding all this, this is his Testimony of him: *He feedeth them with a faithful and true heart, and ruleth them prudently with all his power.* So *Solomon* his Son, even his Government was complained of as too heavy: yet all the burdens he loaded the people withal, were an over-charge of wealth. The Taxes and Summes for the building of the Royal Temple and Palace were not imposed on the Israelites, but the Strangers among them. The Spirit that is within us lusteth after envy, and sheweth it no where more then toward our Superiours. We should consider their temptations and allurements, and compassionate them and pitty their failings and weaknesses, and pray for their proceedings, and acknowledge the benefits we receive by them. They may sometimes overcharge us; but are alwaies a shield and defence unto us. *Tully* telleth us of those Sicilians, that because of the great benefit they enjoyed by the Roman Government, would not quarrel with them for some few trivial matters. So should we do here.

4. *Exclusivè Zerubbabel* is Gods Servant, This intereſt cutteth off all other ministrations that can be laid on him. The King's service is the Supream dignity. He findeth no equal on Earth, much less Superiour: Dominion is the image of God not of the Pope: This Signet is not *annulus piscatoris*, the ring

of *Peter* or his feigned Successor, the Pope. It's true, when the Imperial Power turned Vassal to the See of *Rome*, the Scripture calleth it the Image of the Beast. But a lawful Supremacy is a most legible impression of the image of God. There is a service in Government, and that an hard one too, so that the Subjects Duty is the easier of the too. *Diis minoribus in unum Iovem conversis: veritas nominum est salus proprietatum: facilius est imperantibus obedire, quàm obedientibus imperare.* It's a more easy thing to obey than to govern or rule, so *Hug* on the hard taske of Government. Kings are serviceable to the good of the People, but not unto their Power; not like to the Pope, that can hear his Cardinal Sing, *Ecclesia data est Papæ.* The Church is brought in by a Father saying, I am not thine, but thou art mine, and all things else. This sheweth how Kings may be said to be servants. He is properly a servant, that is so in respect of his imployments for another, and from another. The Supream power hath imployment of God, and his authority, and so his servant. But *respectu finis*, their end is to the great good of others. St. *Paul* determines it *Rom.* 13. *The Servant of God for our good.* So then this truth, that Kings and Princes are servants of God, must be unto them *monitorium officii*; it should put them in mind their duty: so to govern as to remember they are under government. I know it a prepostrous Solecisme, to preach unto the people the duty of their Kings, or unto Kings the duty of their people. It was the method of the Pharisees, when they found fault with Christ or his Disciples; they would com-

complain of Christ to his Disciples, *why eateth your Master with Sinners?* and of the Disciples to Christ *why do not thy Disciples fast?* Just the spirit of the Pharisees, to beget jealousies, and for dissention to tell the King that his Subjects are false, and the People, that the King usurpeth. This is not to give every one his true portion: every truth is not for every person. This here, that Kings and Princes are Gods servants, secureth their persons, sealeth upon them a charter of a protection. Princes in point of honour are bound to safeguard their servants. *David* pleadeth for this priviledge in his danger. *Undertake for thy servant for good*, Psal. 11. 8. King *Hezekiah* prayed, *Lord I am oppressed, undertake for me. David* prefixeth this title unto his Psalm of thanksgiving. *A Psalm of David the Servant of the Lord.* Likewise it must bind us to our obedience, and not onely manacle our hands and pinion our arms not to offer violence, but bridle our tongues from speaking any unreverent speech. How dare you speak against my servant *Moses?* It was the check that God gave not to the common murmurers, but unto those that were somebody in the congregatio, even Princes. And Gods calling of him *Servant* was not to teach *Aaron* to call him fellow servant, but *my Lord* as it followeth.

This affordeth us three great excellencies in the governing of Gods people.

1. In his person, Monarchy.
2. In his stock and original, Nobility.
3. In his descent, a lineal succession in the Royal Family.

Three great excellencies in this Government.

1. In the Perſon, *Monarchy*. The Supream Authority ſealed in Monarchy, hath this priviledge and advancement above other formes of Government, that it carrieth a more ample ſtampe of Gods inſtitution. We condemne not other formes of Government, they are not aberrations; but juſtly praiſe the form which God chuſeth for his own. The Iſraelites for a time were under Judges, but the ſetling of the Government was to be in Kings. Its true the firſt King was extorted by the People: but that hindreth not that the office of Kings was by Divine intendment. It was promiſed to *Abraham*, *Kings ſhall be born of thee.* This Royal Charter was drawn up before *Sauls* time. That which blemiſhed *Saul*'s ſetting up was the peoples overhaſty deſire to enjoy a King. *Saul* the King and *Saul* the Apoſtle were both born out of time, the one too ſoon the other too late: but both their functions were of Divine Inſtitution.

2. In his *ſtock and original nobility*; the ſon of *Shealtiel*. God taketh notice of his nobility and dignity, and putteth honour on it. It's an ill Symptome of the worſt of times (*quæ non inſtant, ſed extant*) when the vile ſhall riſe up and behave themſelves irreverently againſt the Nobles, eſpecially the Nobility out of which God raiſeth the Princes of his people. *Bleſſed art thou O Land, when thy King is the ſon of Nobles* Queen *Elizabeth*, when they inquired of her, whom ſhe would have to ſucceed after her, anſwered. My Throne is the Throne of Kings. No mean perſon muſt be my ſucceſſor. The precepts of Philoſophy tell us, that Nobility is in a great capacity for

for rule and authority: Every ſhoohuckle will not make a ſignet, or bramble a King.

3. As he eſtabliſheth Monarchy and raiſeth it out of Nobility; ſo he preſerves it in a conſtant deſcent from *David*. This is that which *David* calls the eſtabliſhment of his throne. Lord thou haſt ſpoken that of thy ſervants houſe, there ſhall ſit a man for ever on his Throne. Rather then this courſe ſhould be interrupted, God taketh ſuch care to fulfil this ſucceſſion, that he will ſet *Ioas* a young child on his Throne. It was the exception made againſt *Herod*, *Quod nec naſcendo, nec vivendo Rex fuit*. He was neither a King by birth, nor by life. This hereditary ſucceſſion preventeth much inconveniency which would fall out by reaſon of a *vacuum*. A *vacuum* is of a ſtrange nature, which makes things of a low condition to aſcend higher.

3. The *Author of this advancement*. 'Tis no other then God himſelfe. I will, take thee, I will make thee, I have choſen thee. God is the fountain of all lawful authority: unto him the ſhields of the Earth belong, ſupremacy and ſoveraignty which are the beams of Majeſty. Promotion comes neither from the Eaſt nor from the Weſt, nor any point of the Compaſs. *Magiſtracy* is the Image of God which fell from the Heaven to the Earth. *Exemplum habet de cælo*. Lo our Saviour ſheweth *John* ſo. It is written in the Law, *I have ſaid ye are Gods*. He it was that made them ſo. We muſt not have gods of our own making; the holy Oyle wherewith they were anointed is his, *with my holy Oyle*. (ſaith the Lord) *I have anointed him*. The Throne they are placed

placed in is Gods Throne, 1 Chr. 29. 23. *Solomon ſate on the Throne of the Lord.* The Judges they exerciſed Gods Judgements. For the judgement is Gods, *you ſhall not therefore reſpect perſons in judgements* Deut. 1. 17. Hence they are called the ſonnes of the moſt high, hence they are all the ſons of God. In his thigh is there names written. All this betokens their high deſcent. This thing conſidered, that Kings are authoriſed by God; it will prove a comfort that our Government is of Gods appointment: and God will bleſs his own ordinance. Mens inventions, though never ſo wiſe, have no ſuch promiſe as his inſtitutions. They that ſet up *Abimeleck* to be King over Iſrael took delight in him, and he in them: but how long did he laſt and their joy continue? But if God ſetteth one over us, let us not queſtion how he ſhall ſave us. *Gedeon* ſuſpected himſelf, and *Moſes* groaned under his burden, yet both of them prevailed.

The *advancement* it ſelf. I will make thee as a Signet. *Zerubbabel* ſhall be unto God as his ſeale ring. It's a Symbolical expreſſion: take it literally, and no great matter to be found in it. *Bernard* ſaith, *Annulus nihil valet ad hereditates quas expecto.* It is not ſo much the *Ring*, as the thing ſealed with the Ring: the purpoſe unto which it was deſtined is that which putteth the excellency on it. *Materiam ſuperabit opus*, and ſo we may conſider it threefold.

1. As a ſeal and teſtimony, and conveyance of authority, in the ruling of places unto great officers.

By

By a *Ring* Governments were disposed of. *Joseph* was thus admitted to advancement: *Pharaoh* took off his Ring, and put it on *Josephs* hand. *Alexander* declared his Successor by delivery of a Ring. So then, the impression or Signet of Supream Authority is fixed on *Zerub.* 'Tis his Royal Charter. None shall lift up hand or foot against thee in the land of *Egypt*, saith *Pharaoh* to *Joseph*; all other governments must pass under this seal. As *Ambrose* speaketh of the Ring given to *Joseph*. It was for a seal unto others. Let the metal be what it will, without this Sculpture it beareth no authority.

2. Rings were for ornament. The Ring and the Robe were brought forth for ornaments *Luk.* 15. And such is the power of Magistracy; it is the ornament of the Creation, the lustre of all the great Workmanship of God. He made the Sun to rule the Day, the Moon and Starrs to rule the Night: But the splendency of these lights is the beauty of the Creature: Take them away, and what remains but horror and darkness? See how God describeth the beauty of his people. I deckt thee with Gold and Silver, and thou wast comely. A due proportion of Soveraignty and subjection, is the beauty of the body politick: and also, as every good government hath its beauty, so the Royal Government is most beautiful. It setteth forth the Glory of Gods name, that he governs by Kings and Princes, they are his anomted, as the great constellations of the Firmament. *Solomon* reckons it amidst the foure happinesses. And Kings against whom there is no rising up.

3. God

3. God will make *Zerubbabel* his ſignet; and this betokeneth care and cuſtody. He will weare, keep, and hold him as a ſignet. The Scripture doth repreſent this care of God by a ſignet, in nameing three places wherein God ſetteth it for ſafe cuſtody.

1. On his right hand: and this his uſual way of wearing Signets. Set me as a ſignet at thy right hand. So then *cuſtodia dextræ*, this is the firſt, and this containeth an ordinary preſervation. There are croſſes and miſchances, which dayly happen to the life of man, unto which even Princes are ſubject; did not this good right hand of the Lord protect them in their going out and coming in? In all the turnings and paſſages of their lives this hand protects them. They are *viri dextræ*.

2. There are extraordinary caſes and hazards, and they require more powerful preſervation: and for them there muſt be a ſtronger place. Set me as a ſeal on thy arm. Beſide the preſervation of his hand, he hath for his Anointed the deliverance of his arm, of his ſtrong arme, of his outſtretched Arme. *David*, to ſhelter himſelf from ordinary dangers, cryes out, God is my houſe, its he that makes *David* to dwell in ſafety: But in great diſtreſſes, as when the conſpiracy was raiſed againſt him, he puts himſelf in a ſtrong protection. God is not onely my houſe, but my rock, my fortreſs, my ſtrong tower and refuge. For daily preſervation, let thy hand be on the man of thy right hand: but

in,

in ſtrong aſſaults, awake, awake, put on ſtrength thou arm of the Lord.

3. Thirdly there is yet a cloſer and ſafer place, and it is his heart: The Spouſe ſaith, ſet me as a ſeal on thy heart. And this betokeneth great care. The heart is Loves Pallace, in it ſhe keeps her Jewels; and ſuch a ſure Keeper God is. He ſtretcheth out hand and arm to preſerve *Zerubb.* No ſnatching him out of his hand. Here is the ſafety of Gods people, of his Anointed *Zerubbabel*; his hand ſhall hold him faſt, and his arme ſhall ſtrengthen him, and his heart ſhall be a hiding place, and a Sanctuary.

The ground of this advancement, *for I have choſen thee.* This election is a ſure foundation, this Charter of God is *ſigillum ſignatum*, this preferment is an impreſſion from the Great ſeal. This election is like the great ſtone which ſupported the Throne of *Nebuchadnezzar.* I will place his Throne on this Throne, ſaith God. Its like building on a Rock. Let the ſtorms come, and the wind blow, this rock of election will keep it immoveable: Yet will I make *Zerubbabels* Kingdome ſteadfaſt.

This *Election* appeareth in five things.

1. *Ex Electione, non tantum ex permiſſione*; this is too weak and Sandy a foundation. Permiſſion

falls short of approbation, and Kings are not carried by this, but by Gods steady Election. In the Kingdom of Providence there is nothing of casualties and permissions, the Spirit of God which governeth the world is a Spirit of Counsel, and not of temerity. So then *Zerubbabel* raigneth by Gods election and purpose; it's not a matter of meer tolleration or bare permission.

2. *Ex electione tam cum rejectione aliorum.* *Bernard* saith, Gods choice must stand when all other competitors are rejected. It was this election that transferred the Kingdom of *Saul*. *Speak not of him, for I have rejected him.* This advanced *David* and not *Eliab*. Anoint him not; for the Lord hath refused him. Though all Israel set their faces towards *Adonijah*, to make him King; yet *Solomon* shall have the Crown. Let others be what they will be, either for parts, power or favour, it is not the mettal, if the ingraving stamp of God be wanting.

3. *Ex electione cum dilectione.* Election cometh from dilection. The delight which God taketh in the prosperity of his people, putteth him on to place a Lord over them. Should we expostulate with God as they did. Wherein hast thou loved us? This would be a clear evidence of it. The Queen of *Sheba* taketh notice of the happiness of Israel in this. Blessed be the Lord thy God that taketh delight in thee, to place on his Throne

Throne ſo wiſe a King. Becauſe the Lord loved Iſrael to eſtabliſh them for ever, therefore he gave them ſuch a King. If we paſs by this token of Gods love, the Queen of the South will riſe up in judgement againſt us, her ſpeech will condemne us.

4. *Ex electione cum deliberatione.* Election proceeds from deliberation. It implies ſtudy and ſearch and great conſultation. We muſt underſtand it διαπρεπῶς leave out all ill circumſtances, and take in all its perfections. God doth it exactly out of the full depth of his Counſels, and forecaſt of his providence, all things being conſidered. The ſetting up of Magiſtracy over us is a work of conſultation. God pitcheth on *Zerubb.* as *Pharaoh* on *Ioſeph. Can we finde out ſuch a man?* This work is one of the chiefeſt pieces of Gods providence in the World: not any one that comes next to hand can ſerve the turn: no God maketh ſearchings and inquiries, and then concludes, *I have forund me out a man.*

5. *Electio perſonalis.* The election it's perſonated, it's fixed on a perſon. Election is not a meer deſcription of a form of a power; but carrieth the deſignation of the perſon: it doth not onely frame a model, and conſtitute an Office, or ordain a place; but chooſeth out a man. God ſendeth not qualities or notions or formes, fetteth not up Platonical Ideas; But conſecrates a perſon.

For conformation of all these, is that great ratification at the end of all. He hath spoken and will make it good: he that saith it is the Lord of Hosts. This promise is not like a Papal grant, which disposeth of Kingdomes, but affordeth no help or assistance to those unto whom it giveth them. Let them fight for them, if they will have them: The Lord of Hosts will make them good. It's observed that the Prophets after the Captivity, never almost named God, but with this title, *The Lord of Hosts*. When *Zerubb.* and his people are at the weakest, God affords himself strongest. This title is *Zerubbabels* lifeguard; it standeth round about, in the front as in the foreward; in the close of the Text as in the rereward: it speaks unto him, as the Prince of the host of God. These heavenly Auxiliaries, these Chariots and Horses of fire, shall resume him from all the Chariots and Horses of the Heathen; these being with *Zerubb.* no matter who oppose him: by faith in his name shall he discomfit them all.

Let us μετασχημα τ ζεν τ ῦτο, apply this Text unto our selves; let us see the blessing we enjoy; let this put us in mind to stand on these termes with God, if the promises of his people may be made good unto us, it is not for every Nation to do so; onely for the people in Covenant with God. It is a comfort to us to have a *Zerubbabel* to be a Prince, and Leader to this people of God. *Zerubbabel*, some give it, a *stranger* from *Babel*, one

one that renounceth communication with the Whore of *Rome*. *Zerubb.* is one appointed by God to fan out the chaff from the Wheat. This our Governour shall be as a Torch of fire amidst the heap of Chaff, and all their Superstition as stubble before him.

Is it not a comfort to us that a son of *Shealtiel* is a Prince over us, one of the Royal Race, no stranger or servant, no Assyrian or Philistim; but an issue of Royal Progenitours, designed to his Throne by God himself from the birth, Womb, and conception? Is it not a great favour unto us, that our *Zerubbabel* is counted a servant of God? and that not onely by place; but by piety: not onely High Steward of his House, and so servant by office, but by devotion. What a mercy this is, we may acknowledge, if we remember the imprecation of *David*; *set an ungodly man to rule over them*, or the commination of the Prophet, *A Leopard shall rule over them*. Let us now acknowledge our happiness, who have no *Pharaoh* for our King, one that knoweth not God, and feareth to know the Lord; but one that religiously both knoweth and feareth God. Did *England* ever know a Prince more frequent, constant and attentive in the service of God? It's a commendable thing in a private person, how much more in a King to keep his dayly and constant houres of prayer, to bring his children up in the Worship of God: to teach them betimes to know the God of their Fathers. He is the servant

vant of the Lord, and all these pretious, titles which God laies upon his servants, belong to him: *servum quem elegit, quem comprobavit, quem sustentavit, filium ancillæ:* He is his choice Servant, in whom his Soul delighteth, his servant, whom his hand upholdeth, his servant, and the son of his handmaid, and a true Member of the true Church of Christ.

Lastly, so we pray and hope, and trust, he is a servant of his, whom he will use as a blessed instrument of his glory: he is a servant of his own, on whom his stamp is. *Clemen Alex.* forbids four sorts of Characters to be on any *Signet*. The contrary are not to be found in him.

1. The stamp of an Idol; our *Zerubbabel* is free from this Character. He neither nameth, knoweth, nor worshippeth any God, but the God of Israel.

2. No instrument of cruelty to be engraven on it. Our *Zerubb.* is free from this: he beareth the signature of clemency on him; and this is a Royal virtue. Kings must sing the song both of Mercy and judgement; but the sweetest song is that of mercy. Do justice and love mercy: he both doth it, and delighteth in it.

3. No Embleme of *Intemperance*. This Royal signet, which we behold, beareth sobriety: It's

It's a coufeſſed virtue emninent in him. He hath learned that it is not for Kings to drink wine. He is far from the Diſeaſe which the Prophet complains of in the Kings of his time; he doth eat and drink for ſtrength, and not for intemperance.

4. No *wanton* or *Luxurious ſtamp:* Our Royal Signet beareth the ſeal of Chaſtity. What Virgin hath he deflowred? Whoſe bed hath he defiled? Whoſe Virginity hath he aſſaulted? Biſhop *Latimer* preſented a great perſon with an Handkerchief, this written on it, *whoremongers and adulterers God will judge*: this is his Motto. Survey the World, and ſee how many ſuch Princes your thought can preſent you with. Surely their names may be written in a ſmall compaſs. We may and ſhould boaſt of Gods mercy: All Chriſtendome cannot afford ſuch another.

FINIS.